

THE REPAIRE OF HONOUR,

Falsely impeached by *Fealtye & Mi-*
nister. Wherein (by occasion)
the Apostles Disciples; *Ignatius*
Bishop & Martyr, his Religion
against Protestantisme, is layd
open.

By *Ed. Weston* Doctor of Theology: In a
Letter, by him written vnto two Fathers
of the Society of I E S V S, in
England.



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VERY REVEREND
FATHERS

I most hartily salute
your persons, and also
joyfully congratulate you, in regard
of your pious and charitable in-
deavours ~~there~~ in England, for the
~~cause and right~~ of the Catholike
Church. Neither neede I, your
knowne zeale considered, by letters
to encourage you to labour in that
kind; or with vndaunted mindes va-
liantly to beare the slaunders & false
reports of the common aduersary:
Seing that as one you inbrace, so the
other you may iustly contemne, &
with great reason reioyce in both.

The cause at this present, of my
wryting vnto you, hath beene oc-
casioned by one *Feast* a Minister-
Doctour: who by a diuulged Pam-
phlet in print, hath raise a scandall
with you, out of a report of the Earle
of

of *Warwicke*, made of me concerning
some words I vttered vnto him, at
such time as hee was heere in *Bruges*.
Featlye then auoucheth to the world,
that the saide *Earle* tould him, that
I talking of a disputation in London,
passed betwixt you, and a couple of
Ministers *White* & *Featlye*, affirmed,
that in regard the actiō was well per-
formed by you, and basely by them,
two English Earles present at your
dispute, thereby to haue beene cōuer-
ted to the Catholike fayth. Where-
vpon *Featlye*, as I am tould, both to the
preiudice of my persō, & reproach of
the Catholike cause, hath in print
auouched, that wee by no other
meanes maintaine our quarrel against
them, then by lyes & false inuentiōs.
I haue therfore thought it conueniēt
in few words to expresse the truth; &
also to craue your assistance, that by
your meanes the same may appeare
to confront, & cōfound the flāderer.

Concerning then the report of the Earle and *Featlye*, I protest vnto you, and to the world, vpon the word of a Priest, that for the present I cannot call to mind any such words I vttered vnto the said Earle: yet do I not absolutely affirme, that I spake the not. But this I say for a certainty; that if I told him any such thing, withall I added; that such a bruite was reported to mee by some, that came out of England, and passed by mee heere in *Bruges*. Which particularity, as it seemeth to me, should haue beene specified to *Featlye* by my Lord, according to the quality of that Honourable Estate he pretendeth.

Wherevpon I affirme, that the dealing of *Featlye* towards mee, although I vterly cōtemne it, to haue beene childish, vnciuill, & no small demonstration of the greate weaknes of his Religion, constrayned, against good manners & substance of iudgement,

ment, to lay hould vpon such toyes,
& meere aëriall babblements. Which
my contempt of such dealing, the
world should know by my silence, if
the good of others, impeached by his
scādall, did not cōmād mee to speake.

Supposall the be; that I made such
a relation to the Earle of *Warwicke*;
what ground, or good occasion pro-
ceedeth thence to argue against mee,
or against Catholiks? If I had beene
in London at such time as the dispu-
tation was performed, where I might
haue beene informed concerning the
truth in all points, then I might haue
beene in some shew blamable, if I
had vented forth such a thing; but
being in *Bruges*, & speaking familiarly
to my Lord, what I heard from pas-
sengers out of England, there is no
appearance of any euill carriage on
my part, or any sinistrous meaning
to disgrace cyther *Featlye*, or any of
his faction. But something they must

say to stoppe vpon the gappe, & breach
of their cause, made by our battery,
at least to the eares of the simple, &
easily deccaueable popularity.

Assuredly it is not the practice of
our Professours to make lyes, to raise
slanders for our defence, or thereby
to impugne the: for our argumētts to
that effect are copious, pregnāt, & in
the view of the best intelligēt. Rather
it is the Protestant, being in affection
furious, in iudgment superficiall, to
inuent & blaze out lyes, and that in
print, to iustifie themselves, and im-
peach vs. Let them to this effect take
only a view of the lyes, cauils, falsi-
ties, discovered of late in the writings
only of *Hail*, and *Collins*, by *Fa. Coffin*
and *Fa. Fitzherbert*, and they shall in
their best iudgements, confesse them
guilty, impudent, moreouer disgra-
cious to the sincerity of Englād, yea
and to mankind. What a villany was
it for one of that crew to print, that in

Antwerp he saw a Priest saying Masse in the shābles, & that in the same place where the Butcher made his slaughter, framing blasphemously an *Antithesis* betwixt the Priest, and the Butcher?

But if aduantages be to be made absolutely vpon reports, doubtlesse then in this very present Case we haue much for vs. I haue heard heere in this Citty, from the mouthes of many English lately come from England, that you both were so encombred by the Ministers in disputation, that you had not a word to say for your defence. Which report must needs bee most false, both your worthes in learning considered, and also the quality of the argumēt, then put in dispute, examined. For what had you otherwise to doe, but out of the Ecclesiasticall History to repeate the auncient and continued profession of the Catholike Roman fayth, from the Apostles tymes to our dayes: and

and out of the same Histories to require of your Aduersaries a like recitall of age, and continuance, for the profession of their Protestantish Religion? in which matter what could bee wanting for you, or sufficient for the? No History recordeth, euer any mā Ecclesiasticall or secular since the Apostles dayes, to haue accorded in all poynts with *Luther & Calvin*. Oncly this they may say; That what they maintayne now against vs, they learned it of *Manichæus*, of *Helvidius*, of *Vigilantius*, of *Image-breakers*, of *Beringarius*, of *VVickcliffe*, of *Husse*, & such like condemned baggages by the Church of God. The was it most slaunderous, what was diuulged by Protestants, cōcerning your fayle in disputation.

Now then, seing it hath pleased *Featlye* to work a feate against vs, vpon the foundatiō of things misreported, I shall come neere vnto his owne person, not ypon the maintenance
that

that rumours and news may afford, but vpon that which wee may suppose hee hath printed by himselfe, or his friends. I would then haue him vnderstand, that I haue seene a Pāphlet set out, purporting the issue of the disputation hee had with you. And assuredly I neuer in all my life beheld a more liuely representation of a Ministers folly, short sight, and sleight braines, then therein. Wherefore to omit how according to his owne fabulatory Relatiō, it is most manifest, that still hee flieth from the state of the question, and wholly refuseth to make an absolute Catalogue of men, since the Apostles dayes, professing his Religion, accordingly as you demanded of him; I charge him with the assertion of two most notorious lyes, made to iustifie his cause.

The former consisteth in this, that hee rehearseth. you to haue beent doubtfull, positiuely to affirme, Whether

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ther our Saviour Christ and his Apostles were Authours of Protestacy or no, and therevpon to haue refused to make a demurre with him about their writings for the tryall. The falsity of which report is most euident. For how can a Catholicke bee vnsetled for such a resolution? Hee then might haue perceaued the cause, if hee had beene sincere, why you would hee should passe from Christ & his Apostles downward to ensuing Pastours and Doctors in the Church, that hee being not interrupted, might haue leaue more freely to spin out the threed of his reheartall, concerning the anciēt Professors of his Religion. Neither according to prudence, and the state of the Question, ought you to haue made stay about the writings of the new Testament. First for that all Heretickes, which euer haue beene, haue challenged those sacred Records in approuance of their Hereticall

reticall doctrines. Then, for that, if you had made stay about them, your principall intent had beene frustrated: & so the Aduersary should haue beene imployed in such sort about interpretations of the new Testament, and discussion of severall controuersies therein exprest, that he should neuer haue had leasure for the declaration of the ensuing visible profession of his Religion for times following those of the Apostles. And so with a lye, and a Calumniation hath hee flatly iniured you in this point. O

The second notorious lye of his consisteth in this, that hee produceth S. Ignatius Bishop of Antioch, and Martyr in Rome, for a Protestant, or a Puritane; which lye is so shamefull a thing in the view of all learned men, that *Featlye*, although assisted with the writings of a Geneuian Scottishman, yet hee shall neuer be able to make any colour to hide,

or excuse the impudent falsity thereof. Wherefore he is to vnderstand from mee, that as I herein giue him the Lye, so the same is to lye heauily, & disgraciously vpon him, vntill hee proue these seueralties of doctrine. First, that *S. Ignatius* with Protestants or Puritans taught, that one not called & consecrated by the Pastors of the present Church, or preaching contrary doctrine vnto theirs, may bee a competent Minister of the Word & Sacraments. Secondly, that Kings or Queenes bee soueraigne in Ecclesiasticall affayres. Thirdly, that the Hierarchy of the Roman Church, consisting of Bishops, Priests, Deacons, Subdeacons, Exorcists, Acolytes, and others, is not allowable. Fourthly, that all traditions not written concerning fayth or Religion are superstitious. Fifthly, That in the Church of God, there is neyther Priesthood nor Sacrifice. Sixely, that

that the Holy *Eucharist* is nothing
 els but representatiue bread & drinke.
 Seauenthly, that wowed estate of Vir-
 ginity, in Religious persons, is repu-
 gnant to the liberty of the Ghospell.
 Eightly, that prescribed fasts of Lent
 and fryday haue no obligation. Nin-
 thly, that one Vertue is not more pre-
 cious, or meritorious in Gods sight,
 then another. Tenthly, that Sinnes
 by Iustification are not abolished,
 but onely not imputed, although
 they remaine in the soule. Eleuethly,
 that Saintes in their owne Persons,
 or Reliques are not to bee worship-
 ped. Twelfthly, that God is authour
 of Sin, or dayning the same, as effects
 of necessity, in the will of mā. Lastly,
 that S. *Ignatius* held a different fayth
 from S. *Policarp*, from S. *Iustin* Martyr,
 from S. *Irenaeus*, from S. *Chrysostome*,
 from S. *Augustine*, and S. *Gregory* the
 great. But if in all these points wee
 may finde this renowned Bishop and

Martyr within the compasse onely of a few Epistles wholly contrary to Protestantisme, and conformable to the present doctrine and practize of the Catholick Romā Church, especially considering that for his anciētry, he might well haue seene *S. Iohn Euangelist*, for his profession in worke & writings, as recordeth *Eusebius lib. 5. hist. cap. 36.* to haue industriously recorded the Traditions of the Apostles; it must ensue thereon, that the authority of such a man, in matter of Religion, as it is in it selfe most graue & waighy; so also powerfull and irrefragable for vs against Protestants.

To examine then the aforesayd points of doctrine concerning Religion, whether in fauour of Protestants they be determined by *S. Ignatius* or no, wee will begyn the tryall in order from the first. *S. Ignatius* then *epist. ad Trallian.* when hee had made mention of Pastors, who gouerne in the Church,

Chutch, as of Bishops, of Priests, of
 Deacons, thus concludeth: *Qui igitur*
his non obedit, Atheus, & impurus est, &
Christum contemnit, & constitutionem eius
imminuit *VV*ho soeuer doth not obey these,
 he is an Atheist, he is impure, he contem-
 neth Christ, & impairerth his ordinance By
 the Iudgment then of S. Ignatius, Lu-
 ther and Calvin were Atheists, they
 were contemners of Christ his Law,
 in that whē they first begā, they prea-
 ched a doctrine wholly contrary to
 the doctrine of all the knowne Pa-
 stors in Christ his Church then li-
 uing, or governing in the same, for
 fourteene hūdred yeares before. Thē
 are all Protestants reprooued by S.
 Ignatius, who teach, that it is lawfull
 to preach a doctrine by the private
 spirit, iudged conformable to the
 Scriptures, although discordāt from
 all present Bishops, Priestes or Dea-
 cons now therein, or for the time
 past having borne rule in the same.
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The second point importeth *Supremacy* in Churchly affayres, of which thus *S. Ignatius ep. ad Magnes. & Philadel. Principes obediunt Cæsari, milites Principibus, Diaconi Presbyteris sacrorum præfectis: Presbyteri, Diaconi, & reliquus Clerus, unâ cum populo vniuerso, militibus, principibus, & Cæsare, ipsi Episcopo pareant: Episcopus Christo, & Christus Patri. Princes obey Cæsar, Souldiers the Princes, Deacons Priests, as Prefects ouer holy mysteries; Priestes, Deacons, the whole Cleargie, togeather with all the people, as Souldiers, Princes, and Cæsar, are to obey the Bishop: the Bishop is to obey Christ, & Christ his Father. Then as S. Ignatius subiecteth the whole Laity to the Bishop, so resolueeth he the Supremacy in the Bishop only vnto Christ.*

The third poynt implieth the *Order, or Hierarchy* of the Church in her Pastors and sacred officers: and is by *S. Ignatius ep. ad Magnes. & Antiochen.* described, where hee maketh mention

tion of Bishops, of Deacons, Subdeacons, of Readers, of Ostiarij, of Exorcists. And is this face of a Church then, in her Apostolicall prime, conformable to the present Protestants Churches in their pretended reformation of England, of Scotland, of Holland, of France, of Geneva?

The fourth point, touching *Traditions*, appertayning to Fayth & Religion, is thus discusſed by S. Ignatius Ep. ad Magnesianos. *Audiui quosdam dicentes: Nisi Euangelium inuenero in archiuis, non credo. Talibus ego dico, quod Iesus mihi pro archiuis est.* I have heard some say: vnles I find the Ghospell in place of Records, I will not beleue. To such I say, that Iesus to me is in place of all such places of Records. Where hee sayth, that our Sauour Christ hath taught his Church not onely the Written word of the Ghospell, but also by traditiō of himselfe, and of his Apostles. Wherevpon *Eusebius* testifieth, that S. Ignatius did
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much labour to lay downe the Traditions of the Apostles *lib. 3. Hist. Cap. 30.* How then do Protestants agree with *S. Ignatius*, reuoking all matters of fayth to the written Letter of the Scriptures, expounded by themselves in seuerall?

The fifth poynt appertayneth to *Priesthood and Sacrifice*. *Saint Ignatius* maketh oftentimes mention of Priesthood in the Euangelicall Law, *Ep. ad Trallian. & ad Magnesiam*, but the Protestants disclaime frō Priesthood as they doe from Sacrifice. A ridiculous thing to say, that to preach, to giue memorials of Christ, to baptize is to exercise the office of a Priest, in that Priesthood importeth an office to sacrifice. Wherypō many learned Protestants affirme, that in the new lawe no Priesthood is to bee found. Likewise the same *S. Ignatius* maketh mention of Altars *Epist. ad Magnesiam. Omnes velut unus quispiam ad templum Dei*

Dei concurrere, velut ad unum Altare. All you as one person go together to the temple of God, as to one Altar. But this word *Altar* hath a relation to a Sacrifice: whereas bread and wine with Protestants respect a *Communion Table*, not an *Altar*. What needeth an Altar for one taking bread, to think with himself, that as bread nourisheth the body, so doth Christ the soule. Wherevpon if Turks were Protestants, they were to eate and drinke their cōmunion vpon Carpets spread vpon the ground or pauement, not at any resemblance of an Altar. If they say that the Table according to our Saviours institution be of a diuine Institution, they are to vnderstand, that the Table did principally respect the Supper and Paschall Lambe, not the holy Eucharist to which belonged an Altar, not a Table. Priesthood then, and Altars mentioned by *S. Ignatius* overthrowe Protestancy.

The sixt poynt concerneth the holy Sacrament of the Altar, of which S. Ignatius ep. ad Romanos, thus speaketh. *Panem Dei volo, panem celestem, quæ est caro Christi filij Dei. Ep. ad Smir-nens.* (cited by Theodoret dial. 3.) *Eucharistiam & oblationes non admittunt, quod non confiteantur Eucharistiam esse carnem Saluatoris nostri Iesu Christi.* I desire the bread of God, that heauenly bread which is the flesh of Christ the Sonne of God. They allow not oblations, for that they will not confesse the Eucharist to bee the flesh of our Saviour Iesus Christ. Wherein if hee had deemed, that onely bread was to bee found, as Protestants do, he had not filed it, *the flesh of Christ;* neither should he haue had any iust reason to rebuke those Heretiks in such tearmes as hee doth.

The seauenth point appertayneth vnto religious *Viginity*, of which thus hee writeth Ep. ad Philadel. *Vxores Maritis subditæ sint in timore Dei, Virgines*

nes Christo in puritate, non abhominantes
nuptias, sed id quod præstantius est ample-
ctentes. Let wiues be subiect to their Hu-
sbands in the feare of God, Virgins to
Christ in purity, not detesting marriage, but
imbracing that which is more excellēt. First
then against Protestants haue we, by
the Record of S. Ignatius, practice of
vowed Virginity; in regard whereof
the same S. Ignatius Ep. ad Smirnens. sa-
luteth Virgins that liue in perpetuall vir-
ginity, which estate of perpetual virgi-
nity, for that it implied a vow, there-
fore vnto it hee requireth Iurisdic-
tion of the Bishop: Si id ipsum statuatur
sine Episcopo, corruptum est: If this pur-
pose of perpetuall virginity bee de-
creed without the Bishoppe, it is
voide. The cause was, for that the Bi-
shop was to consecrate their virgi-
nity vnto almighty God. Wherevpo
Epist. ad Antioch. thus hee speaketh:
Virgines agnoscant cui seipsas consecra-
runt: Let virgins know to whom they haue
consecrated

consecrated themselves. The other thing of remarke is, that the estate of vowed virginity is better then that of marriage: *quod præstantius est amplectentes,* Virgins making choice of that which is more excellent. Are these documents suitable to the Protestants Theologie? or rather Carnalitie?

The eight point toucheth the decreed *Discipline* of the Church, concerning fasting vpon certaine dayes, of which S. *Ignatius* maketh mention *Epist. ad Philip.* namely of the fast of Lent, of Wednesday and Fryday. Is this also, I pray you, conformable to the doctrine and practice of Protestants, who refuse to bee tyed by any such obligation; yea who seeke in those seasons, meanes of secret eating, and of barrocadoes, to auoyd the penalty of such prescribed fasts, especially of Lent?

The ninth point comprizeth the Catholick doctrine of *VVorth*, or *Me*

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rit in good workes, and also in those
 particularly, as are tearmed by vs
Counsails, not commaunded in the
 Scriptures, hauing in them a peculiar
 valew in the Iudgment of Almighty
 God. To which purpose intreating of
 perpetuall and vowed virginity, S.
 Ignatius auoucheth *Epist. ad Phila-*
delp. that virgins made acceptance,
 of that kind of life which is better
 then the estate of marriage: *Quod pra-*
stantius est amplectentes: Imbracing that
 which is better. *Ep. ad Heronem.* hee vscth
 these words: *Virgines serua, ut pretio-*
sa Christi monilia. Guard well the vir-
 gins, as the pretious iewells of Christ.
 Againe. *Ep. ad Tarsen.* *Eas que in virgi-*
nitate degunt in pretio habete, veluti Christi
Sacerdotes: viduas in pudicitia permanen-
tes, ut altare Dei. Make you great recko-
 ning of such women as liue in virginity, as
 it were the Priestes of Christ: also of wid-
 dows persisting in modesty, as the Altars of
 God, Accordingly. *Cypr. ep. ad Virgin.*
 calleth

calleth vowed Virgins, *The flowers of the Christian flocke.* Is not all this wholly contrary to Protestants, who make all workes of vertue equall, & all indifferently, through the corruption of Nature, mortall sinnes, and worthy of eternall damnation? To which foule doctrine they adde two blasphemies: one that the holy Ghost by his Grace stirreth vppe these workes in men: the other that God in heauen is to giue them a reward.

The tenth point respecteth the nature & effect of *Iustificatio*, which is to abolish out cleane the spots of sinnes, before found in the Soule. Of which *S. Ignatius Ep. ad Rom.* thus writeth: *Per dentes bestiarum molar, vt panis mundus Dei inueniar.* I shall be grinded by the teeth of the Lyons, to the end I bee found pure breade of almighty God. By which words he meāt that Charity in Martyrdome should purifie him from all staines of Sinne, & present him as
most

most white breade, acceptable vnto the diuine eyes of Almighty God, & consequently as an object passing gracious and amiable vnto his will and affection. With which doctrine Protestants are at defiance, determining, that Iustification taketh not away Sinnes in the Soule, but only excuseth them, that although remaying, for Christ his sake they bee not imputed.

The Eleuenth pointe belongeth to Honour by vs to be performed to Saintes: aboute which custome of piety we may vnderstand the doctrine of *S. Ignatius* by the actiō of the faithfull presently performed after his martyrdome, and translation of his reliques from *Rome* to *Antioch*. *S. Chrysostome* *serm. de S. Ignatio* reporteth, That by the faithfull, his Reliques were repayred vnto, as to a perpetuall treasury. *Sanctis ad se accedentibus benedicens; fiducia & strenua alacritate;*
D *magnaque*

*magnâque fortitudine remittit domum. Itaque non hodie tantum, sed quotidie conflui-
 mus, spirituales ex eo fructus percipientes. Quisquis enim ad illum cum fide accedit,
 magnis afficitur beneficijs. Sanctorum enim non modò corpora, sed & ipsi loculi, & mo-
 numenta spiritali gratia conferta sunt. Hee blessing all that come to him, sendeth
 them home replenished with great alacrity and fortitude. Whereupon not onely to
 day, but euery day, wee come to his tombe, receyuing thereby spirituall commodities.
 Whosoever cometh to him with faith, is rewarded with great benefites. For not onely
 the bodies of Saints, but their Coffins also, and Sepulchers are replenished with spiri-
 tuall grace. No doubt but S. Ignatius in his life consorted with these pious
 persons, and with himselfe in glory, both in doctrine and action. For S.
 Augustine lib. 20 cont Faust. Cap. 21. maketh Manichee that Arch-Heretick
 the first that denyed veneration to the Reliques of Saintes. Is this con-
 formable*

formable to the doctrine & custome
of Protestants and Puritans?

The twelfth point designeth the Nature of sinne. Of which Protestants & Puritans determine, that it is performed by necessity of the will, without free consent. Wherevpon doth it euidently follow, that God, Authour of that necessity, is also Author of Sinne. To which blasphemous doctrine S. Ignatius hath declared himselfe an vtter enemy. And for that purpose seing certaine Heretiks, as *Nicolaites*, and *Basilidiās*, teaching a necessity of committing all manner of wickednes, hee *Ep. ad Trall.* doth inueigh most bitterly against them, and willeth all good Catholik Christians to auoid them. But especially amongst other Heretickes, of whom S. Ignatius gaue notice vnto the Church, and whom with detestation he rebuked, were *Basilides* & *Carpocras* Princes of the *Catharists*, that is Puritans, in the primi-

tiue Church; who, concerning Con-
 cupiscence contayned in the frailtie
 of mans disordinate nature, through
 originiall sinne, broached forth two
 heresies: one, that by vertue of a diui-
 ne precept, man was bound to yield
 consent vnto Concupiscence. To
 which purpose that Protestants may
 vnderstand, how loathsome Here-
 ticks, and filthie companions haue
 alledged Scripture to support their
 foule and erroneous doctrines, *Carpoc-*
ras cited this text of our Sauour his
 owne wordes *Matth. 5. Luke 17. Be thou*
agreeable quickly to thy aduersary, whilest
thou art in the way with him, least perhaps
thy aduersary giue thee ouer to the Iudge,
and the Iudge commit thee to the Minister,
and bee cast into prison. Clem. Alex. 3.
strom. The other Heresie ensued hee-
 reon, to wit, that no consent or yeal-
 ding to concupiscence, did endom-
 mage a beleeuer, either in regard of
 the present estate of his iustice, or fu-
 ture

true guerdon in Heauen. *Clem Alex. 4. Strom.* With which Puritanicall Basti-
 lides and Carpocras, Protestants doe
 accord, in the second Heresy, For
 they teach with Luther & Calvin, (Lu-
 ther in *Ep. ad Gal.* Calvin. 2. *Inst. Cap. 16.*
n. 13.) that no consent of will to inward
 Concupiscence depriveth a true beleever of
 his now possessed grace of Iustification, at-
 tained by the sole act of fayth remayning;
 or if it do, yet that such a losse is onely but
 for a tyme to endure, in that, as assuredly as
 God raigneth in Heauen, before the moment
 of death, the selfe same Iustice is to returne
 to the Soule. *Whitaker lib. 1. c. 2. de peccat. origin.* So that in reckoning of
 Heauenly blisse, no wickednes of
 concupiscence by their verdicts is
 damageable. Seing then S. Ignatius
 was a professed enemy of these Arch-
 hereticks, how could he accord with
 Protestants, who consort with such
 damned miscreants, reproached, and
 reproued by his writings, & that not

long before his Martyrdome, being then in his way the Roman Theater, and extremely burning with desire to encounter with the beasts of that place, and become for Christ his sake refined Manchet in their mouthes.

The last point importeth, that it belongeth to *Fearlye* to proue, that *S. Ignatius* held a contrary doctrine to *S. Policarp*, to *S. Iustin* the Martyr, and to such Doctours as florished in the second hundred yeares, after Christ: w^{ch} thing as it is impossible for him to performe; so is more manifest and reproachfull his assertion, that *S. Ignatius* was a Protestant, or a Puritan.

Assuredly *S. Ignatius* in all points was so perfect a Romaine Catholike, that if now according to his profession in the Primitiue Church, hee should liue, & practice in England, as being sent thither by *S. Peter*, our late Parliamentarians, in their tumultuous humours, so cruelly disposed
against

against the Church of God, would instead of Lyons in *Traian* his Theater in Rome, find out Butchers at *Tyburne* to cut him in peeces.

Wherefore Reuerend Fathers, I reioyce with you, that you haue such Aduersaries, who be the vowed enemies of Truth, who be, as speaketh *S. Ignatius* of some, rather *Christempori quam Christiani. Ep. ad Trallens.* that is, rather Christetymers, then Christians. Neither neede I informe you about their manner of proceeding in the cause of Theology, or encourage you to continue in your Combat against them; in that your learning for the one, and your knowne zeale for the other, neede no supporte from my writings or informations. Onely this I haue endighted to remove a scandall raised by *Featlye*, and in this quarrell to ioyne with you. Hoping that as nowe we bee Combatants against the enemies of Almighty

mighty God; so shall wee one day in
his presence, and Court enioy him,
and the fellowship of one another.
In the meane season I remayne most
entyrely affected to both your per-
sons, and yours

In Christ I E S V S,
E D. WESTON.

*From Bruges this present
Feast of S. Iames the
Apostle. 1624.*

F I N I S

